¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

¶ "The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

A NATIONAL WEEKLY

THE HARMONIZER

PRICE ONE CENT (50 CENTS THE YEAR)

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"A Friend in Need is a Friend Indeed"

The whole Catholic body is behind the President in the present crisis as no other Church is. The Catholic Hierarchy, a bugaboo to those who know it not, is our country's greatest support. Read the expressions below of the Catholic Episcopate as a body, and of many of its individual members:

The American Cardinals Make Patriotic Appeals

CARDINAL GIBBONS.

"In the present emergency it behooves every American citizen to do his duty, and to uphold the hands of the President and the legislative department together in the solemn obligations that confront us.

"The primary duty of a citizen is loyalty to country. This loyalty is manifested more by acts than by words; by solemn service rather than by empty declamation. It is exhibited by an absolute and reserved obedience to his country's call.

"Both houses of congress, with the executive, are charged and sworn to frame those laws that are demanded by the present crisis. Whatever, therefore, congress may decide should be unequivocally complied with by every patriotic citizen. The members of both houses of congress are the instruments of God in guiding us in our civic duties. It behooves all of us, therefore, to pray that the Lord of Hosts may inspire our national legislature and executive to frame such laws in the present crisis as will redound to the glory of our country, to righteousness of conduct and to the future permanent peace of the nations of the world."

CARDINAL FARLEY.

"452 Madison Avenue,

"New York, April 12, 1917.

"My Dear People: Our country is at war. The fateful hour has struck, fraught with momentous events. Solemn is the thought of it, and though reckless still the import of it, yet inexorable are its demands. Long and anxiously had we hoped that our land would not be drawn into the seething vortex which has engulfed so many of the nations of the world. Long and anxiously had we hoped that the lurid flames of war would not cast their baneful shadows upon our shores. Our Government withheld no effort to avert the peril, while our President employed the whole ascendency of his great intellect and character and of his high position for the prevalence of the ideals of a true, genuine Americanism.

"But what was so ardently and so whole-heartedly desired was not to be. Our country had to take up the arms that were forced into her hands, had no choice but to grasp and wield the weapon wherewith to defend her honor, to vindicate the right and the justice of her cause, and to insure a triumph that will be the victory of civilization and humanity.

"In this solemn hour, then, when her fortunes are at stake, when all that she has stood for, and stands for, is jeopardized by the hazard of impending warfare, will not her sons harken to her call, will they not buckle on the armor of the conflict, and, rushing to her rescue, lift high her glorious banner of liberty and justice? Our President having spoken, and our national Representatives having spoken, the response to the voice of the authority they embody will be, that we will rally around our flag with the completest fullness of devotion, and with loyalist hearts and sturdiest arms place all that we have, and all that we are, at our country's service.

"We will not shrink then from any sacrifice in her behalf. We will render to her what our Catholic faith and our Catholic teaching sanctions; nay, sanctifies. No demand on our American manhood or American citizenship will go unanswered or will not find us true Americans, true children to our Church, that never was found wanting in any crisis of American history. We will do, in a word, what our fathers have ever done in this loved Republic of ours from the time it was set up among the nations, and at every time that a hostile hand was lifted against her in the sweep of her beneficent, glorious career among the peoples of the world. Our path of duty lies clear before us. May the blessing of Almighty God enable us to walk in it steadfastly and unwaveringly to the end.

"Very faithfully yours in Xto,

"JOHN CARDINAL FARLEY,

"Archbishop of New York."

CARDINAL O'CONNELL.

"There is but one sentiment permissible today—that sentiment is absolute unity. Our country is at war—our nation therefore needs us all, every man, woman and child of us, to strengthen her, to hearten her, and to stand faithfully by her until her hour of trial has passed and her hour of glorious triumph shall arrive. So up from our knees! Our souls have gathered strength of sacrifice from the sight of Calvary. God and our nation! Let us lift up that cry to heaven. Neither base hate not sullen anger may dim the glory of our flag. But let the love of true freedom—blessed, God-given freedom—which above all other lands our country has cherished and defended—let that be the thrilling power that will quicken our pulses into a still greater love of America than we have ever known till now.

"We are of all races; today we are one—Americans. Whatever we can do in honor and justice, that we must in conscience do to defeat our enemies and make our flag triumphant. Christ is risen. He has triumphed over iniquity and death. Let us look up to where He now sits in glory and read anew from the story of His Passion and His triumph the greatest of all lessons man can ever learn—that evil is conquered only by divine courage, that death has no terrors for the man of faith, and that not all the riches of this world are worth a passing thought in comparison with the things which endure forever. Let us hasten now to act. We have spoken enough. May God preserve and bless America."

The Catholic Hierarchy, as a Body, Pledges Loyalty

At their annual meeting, last month, the Catholic Archbishops of the United States sent the following letter to President Wilson:

"MR. PRESIDENT:—Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our government and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage, and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation.

"Acknowledging gladly the gratitude we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to co-operate in every way possible with our President and our national government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and the triumph of our beloved country.

"May God direct and guide our President and our government, that out of this trying crisis in our national life may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifices which war inevitably entails.

The Archbishops of Four Leading Sees Speak Plainly

ARCHBISHOP GEORGE W. MUNDELEIN, OF CHICAGO.

"And now that it has begun, none of us can tell how long it will last, what the cost in human life may be and what sacrifices all of us must bring. But one thing is certain, and I speak for myself, for 800 priests and 1,000,000 of Catholics, the moment the President of the United States affixed his signature to the resolutions of Congress, all differences of opinion ceased. We stand seriously, solidly and loyally behind them. They have perhaps information that is hidden from us; they may know that danger threatens this nation from more than the one quarter towards which we are all looking. But in any case they are the elected representatives of the people; this is a government of the people and by the people. We have chosen them and into their hands we have given the reins of government and by their decisions we must abide, otherwise we would prove unworthy of the blessing of a free democracy. And so in this hour of crisis I pledge the loyalty of our Catholic people to our flag. I say this not in a burst of enthusiasm, carried away by the excitement of the moment or just as an empty figure of speech. For by our acts we will be judged, not by words. Soon will many of our young men leave home to step into the ranks of the army or navy. The old Church that looked after them at home will follow them, too, to the battlefield. God knows that we need priests sorely, but we will economize our forces here that they may go with the soldier boys."

ARCHBISHOP IRELAND, OF ST. PAUL.

"When America sounds its bugle call we are all of us Americans—Americans by birth or Americans by the sacred oath we one day pronounced. Years ago we were Irishmen, Germans, and Frenchmen; today we are Americans, and Americans we are resolved to be for evermore.

"Apart from the dictates of solemn duty, should we not cherish America live for America, and die for America? America is the guardian of our weal and of our life. The words of St. Paul, 'Let everyone be subject to the higher powers,' tell us of our duties to the country. The individual requires for his life and welfare the protecting hand of civil society; to civil society, therefore, we must be subject; for its life, integrity, and honor we must be ready to make sacrifices, even of life. Our social family, our country, is the United States of America. America is speaking, we listen as to the voice of God; we obey, we follow, gladsomely, and 'for conscience sake.'

"Among the Catholics of America many there are, who if not themselves born in other countries, trace back their lineage to a not remote foreign ancestry. I am not of those who deem it a crime to revert in pleasing memory to scenes of childhood, to cherish the ground that covers the graves of our fathers. But when it is a question of civil allegiance, of civil loyalty, for all there is but one country, and that is America, but one flag, and that is the Star Spangled Banner. When America sounds its bugle call we are, all of us, Americans."

ARCHBISHOP PRENDERGAST, OF PHILADELPHIA.

"Dearly Beloved Brethren:

"While the Catholic Church commands your obedience in things spiritual, the land of your birth or adoption has exclusive claim to your allegiance in all that regards the civil order. This is a doctrine which you have been trained from infancy to believe and observe. We exhort you, therefore, in the great crisis through which we are passing to comport yourselves as loyal and patriotic citizens and to uphold the authorities by every means in your power in whatever measures they see fit to adopt for the safety and dignity of the republic. Our fathers in the faith had no small part in establishing and maintaining this home of freedom. We view their achievements with justifiable pride, and to them, as to the other heroes of our nation, we will ever look with grateful reverence. May we in this and in all emergencies prove ourselves their worthy children, ever ready, even as they, at the call of country, to stake 'our lives, our fortunes and our sacred honor.'

"Faithfully yours in Christ,

"E. F. PRENDERGAST,

"Abp. of Philahelphia.

"April 5, 1917."

ARCHBISHOP MOELLER, OF CINCINNATI.

"If war should be declared, we are sure that Catholics would conscientiously do their duty and never be wanting in patriotism and loyalty during the awful crisis. Catholics living in the belligerent countries of Europe, although members of the same Church, have been loyal to their respective countries engaged in the conflict. Catholics in America will follow their example, and be ever true to the Stars and Stripes, should war unfortunately be declared.

"In case of war, a thousand different things will be required to alleviate the sufferings and miseries incident to the war. Linens, lint and various surgical articles will be needed for the dressing of the painful wounds for the stricken soldiers. Assuredly nurses will be in demand to take care of the agonizing war victims in all the hospitals. Then, too, the children and widows of the fathers and husbands who have generously sacrificed their lives on the altar of patriotism will demand a guiding and helping hand. These are works of charity, which women, without doing anything derogatory to their womanly dignity and character, can laudably undertake, should our dear country be drawn into the terrible world war."

Press Items Calling Attention to the Quality of Patriotism of K. of C., Sisterhoods, etc.

The Knights of Columbus, through its Supreme Board of Directors in meeting at Washington, D. C., on April 14, 15 and 16, 1917, decreed as follows:

"Voted, until further action of this Board, that the disability of soldiers and sailors as extra-hazardous risks be removed as regards all present insured members of the Order who may now or hereafter bear arms on behalf of the United States during the present war.

And it was further

"Voted that any member of the Order now or hereafter engaging in military or naval service with any power in war against the United States shall be deemed to be an alien enemy and thereby forfeit his membership in the Order.

Denver, Col., April 10, 1917.

Hon. Woodrow Wilson,
President of the United States,
Washington, D. C.

On behalf of the entire Fourth Degree membership of the order of the Knights of Columbus of the United States, I tender you their utmost loyalty and support. Their principle is patriotism, and every Fourth Degree Knight of Columbus in these United States did, at the time of his initiation, swear allegiance to our constitution and flag. This loyal body of American citizens is at your command, ready to serve our country in any capacity you may appoint, ready to make any sacrifice that may be called for in defense of our common country, so that human liberty and American ideals may endure.

JOHN H. REDDIN,
Supreme Master Fourth Degree,
Knights of Columbus.

Chicago, April 16, 1917.—With the country on the verge of an actual open state of war, **sixty-seven nuns**, members of the order of the Holy Family of Nazareth, acting on the order of the mother general of the order in Rome, went to the Superior court clerk's office yesterday and took out their first citizenship papers. Fifty more applicants are expected Wednesday. The nuns feel they owe a citizenship duty to the American children they teach in a dozen parochial schools and the country they expect to serve as war nurses in the event of war, according to Louis Pinderski, attorney for the order.

Galveston, Tex., April 9, 1917.—Seven hundred and fifty beds, more than enough to establish a base hospital, have been tendered President Wilson by the Sisters of Charity of the Incarnate Word of Galveston, Tex. A telegram was sent to the President by the Very Rev. James M. Kirwin, V.G., in behalf of the congregation.

PRIEST OFFERS $1000 TO TRAIN BOYS FOR ARMY.

Scranton, Pa., April 9.—The Rev. William P. O'Donnell, pastor of Holy Cross Roman Catholic Church, today offered to give $1000 toward the training of boys in the Bellevue section for military duty.

Father O'Donnell declared he will draw his check, payable to the State Committee on Public Safety if provision is made to have a competent military man appointed to train the boys in army tactics so that these boys will be fit to take up arms just as soon as they are called by the government for military service.

"I want to see the boys properly trained for any emergency," he said.

Catholic University and Paulists Offer Their Services

Catholic University of America
Washington, D. C.
March 28, 1917.

Office of the Rector.

Your Excellency:

In view of the present emergency, the Catholic University of America has the honor to offer itself to you for such services as the Government of the United States may desire from it.

With sentiments of profound respect, I have the honor to remain,

Very faithfully yours,
THOMAS J. SHAHAN, Rector.

In response to the above letter, the following answer was received:

The White House
Washington
March 30, 1917.

My Dear Bishop Shahan:

Let me thank you warmly for your generous letter of March 28th. I am very grateful to you for your pledge of co-operation and support.

Cordially and sincerely yours,
WOODROW WILSON.

PAULISTS VOLUNTEER IN BODY FOR WAR SERVICES.

Washington, D. C., April 17.—The following correspondence was sent to the White House last week:

Washington, D. C., April 12, 1917.

Hon. Woodrow Wilson,
White House, Washington, D. C.

My Dear Mr. President:

I enclose a letter from Very Rev. John J. Hughes, C.S.P., Superior General of the Paulist Fathers, in which he tenders to Your Excellency the services of the members of our congregation, should you need us to serve the country in this great national crisis.

With very great esteem, I am, respectfully yours,

(Signed) LEWIS J. O'HERN, C.S.P.

Church of St. Paul the Apostle,
Paulist Fathers,
415 West 59th street, New York,
April 8, 1917.

My Dear Father O'Hern:

I am writing you this letter in order that at the first good opportunity you may communicate to the Government officially the expression of our willingness to serve the country in any way that is possible for us. If there is any need of chaplains to go with our naval or military forces, the Paulist Fathers will be glad to serve, and at any time I can provide you with the names of priests who have already volunteered for such service.

With all good wishes for you and for your work, I am,

Yours affectionate in our Lord,
(Signed) JOHN HUGHES,
Superior General.

Next week's Our Sunday Visitor will deal with the same subject, the purpose being to give the answer once for all to those who question the loyalty of Catholics.

The Attitude of Catholics and Their Church During War Time Clearly Stated

Sermon by the Rev. P. H. Casey, S.J., in St. Francis Xavier's Church, New York, Sunday, April 15.

"There is no power but from God. . . . Therefore, he that resisteth the power, resisteth the ordinance of God' (Rom. xiii, 1, 2).

"The power that has summoned us to war and the allegiance we owe that power in war time is the subject of this sermon. For two years and eight months the great European War as 'a sermon topic' has been excluded from this pulpit. No doubt, references have been made to it at times, and useful lessons drawn from it. But no sides have been taken, and no word has been uttered from here that could wound the most delicate sensibility. At the outbreak of hostilities the President urged on all our people the observance of neutrality. But outside the Catholic pulpit and a part of the Catholic press that observance was little heeded. In the secular press there was no neutrality, nor was there any on the public platform nor in the pulpits of our separated brethren. But in the pulpits of the Catholic Church neutrality was maintained with all possible fidelity. And we held to that attitude not merely because it had been counselled by the President, but because we felt it was prescribed by the laws of Christian charity and by consideration for the troubled, divided feelings of our Catholic congregations. For our people had relatives and friends on the great opposing battle lines of Europe, and why should we, Catholic priests, by any word of ours, add pain to feelings already torn and bleeding?

"Thus, while the war remained between foreign countries we remained neutral. That condition of things is now ended, and so, too, is ended our neutrality. Our own country has been swept into the awful conflict, and our Catholic pulpits are neutral no longer. While we were out of the war, we considered it charity to be neutral; to be neutral now would be treason.

"But still you may ask, 'Why bring into the pulpit the subject of Catholic allegiance? Why tell our people their duty to their country and its government in war time?' 'Look back,' you say to me, 'at the history of other wars in which our country has been engaged and you have clearest evidence that Catholics knew their duty and did it without faltering.' You will remind me of the war with Spain—with Catholic Spain. In that war our Catholic soldiers took their place in the ranks with as much enthusiasm as the truest of the true and the bravest of the brave. They were found in every camp along our southern shores, while the members of an association, calling itself American remained at home and met in their secret places and and maligned our name.

"You will remind me, also, of the long, dreary war of the American Colonies for their birthright of independence. There also Catholics took their place with 'the embattled farmers.' And when that war was ended and our independence won they had the joy of hearing special words of commendation from their great commander-in-chief, the father of his country, the immortal Washington.

"Yes, I feel as you do, dear brethren, that Catholics know their duty in war time and can be relied on to do it till the last bugle note has sounded victory or defeat. Still, though we understand our duty, there is instruction and satisfaction in subjecting it to analysis, in examining the principles on which it is based, in determining the extent to which it reaches and in fixing in our minds a clear concept of what is meant by those sacred words 'loyalty' and 'allegiance.'

"In the first place, then, the duty of a Catholic to his country and his government in time of war is the very same in its extent as the duty of any other citizen of the land. But though the same in extent, that duty has for us Catholics a more binding

(Continued on Page Four)

A Few More Appeals of Individual American Bishops

BISHOP SCHREMBS, OF TOLEDO, O.

"Through the far-reaching decision of the house of congress of the United States we are now at war. Whatever may have been our personal attitude towards this momentous question before the act of congress, now there can be but one position—that of loyal citizenship in the fullest sense of the term. Anything short of this were treason. All that we have and all that we are, is at the disposal of our country in this crisis. While we hope and pray the struggle may be short, we may not give ourselves over to any misgivings. Sacrifice, aye, generous sacrifice, must now become the keynote of our lives. We exhort and implore you all, dearest brethren, that you lay aside all wasteful extravagance, practicing strictest economy, and co-operating wholeheartedly with every civic movement launched for the public welfare."

BISHOP MORRIS, OF LITTLE ROCK, ARK.

"I am your spiritual leader and there ends my jurisdiction; yet even as spiritual leader it belongs to me to remind you of your civic duties. There is no power but from God, and that power has spoken. We are at war. Let us stand by our President by our flag, by our admirals and generals, by our own civic principle, knowing that not only all we have but our very life belongs to our country in its hour of need. Next to God there is no object of affection so dear to us as our country."

BISHOP CORBETT, OF CROOKSTON, MINN.

"Loyalty to country is a fundamental law of God and religion. Next to God is country, and religion and patriotism go hand in hand. Fidelity, therefore, to our glorious constitution that knows no equal, past or present, forms the prime duty of every true American citizen. Absolute obedience to the country's cause no loyal patriot will ever presume to disregard.

"Our beloved nation is at war. Every noble effort was [illegible] employed to avoid the terrible [illegible], but the inevitable hour has come for strenuous action. Heartrending is it to witness men leave their peaceful home, their fertile fields and their thriving business, [illegible] farewell to dear and aged parents, cherished wives and loving children, but our country's welfare [illegible] and true patriots know no sacrifice.

"Neutrality was [illegible] and wise watchword while war was being waged in foreign [illegible] but since

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

6 S. 4th after Easter—St. John before the Latin Gate.
7 M. St. Stanislaus.
8 T. Apparition of St. Michael.
9 W. St. Gregory Nazianzen.
10 Th. St. Antoninus.
11 F. St. Francis Girolamo.
12 S. SS. Nereus and Comp.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Why do Catholics honor Mary more than any other saint?

Is Jesus honored when Mary is honored?

In what particulars should we especially imitate Mary?

What should we do this month to show her our love?

Answers of Baltimore Catechism Clearly Explained

Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

The Church does forbid the marriage of Catholics with persons who have a different religion or no religion at all.

Since the union of man and woman in marriage is so intimate, it is essential that they be not divided in the greatest question of life, their religion and the salvation of their souls.

Why does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all?

The Church forbids the marriage of Catholics with persons who have a different religion or no religion at all, because such marriages generally lead to indifference, loss of faith, and to the neglect of the religious education of the children.

How can the non-Catholic party consistently be interested in educating their children to the Catholic faith? It is unreasonable folly to presume that they will. Hence the Church very reluctantly consents to such unions.

BIBLE AND CHURCH HISTORY

Cathechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. What did Noah do after the deluge?

A. He offered a sacrifice of thanksgiving to God for having saved him from the general destruction.

Q. Was God pleased with his sacrifice?

A. Yes, and He promised that He would never again destroy the world by water.

Q. What is the sign of the covenant?

A. The rainbow which we see in the clouds.

Q. How did Noah's children conduct themselves toward their father?

A. Of the three sons of Noah, Sem, Cham and Japhet, Cham merited his father's curse and also that of God.

Q. What sin did Cham commit to draw upon him his father's curse?

A. Noah, being ignorant of its stupifying effects, drank of the wine of his vineyard, and fell into a deep sleep.

SKILL OF LITTLE BLIND CHILDREN AS ENTERTAINERS.

Orchestra, Made Up of Inmates of Institution, Play Several Selections.

The Brooklyn Daily Eagle, Feb. 28, 1917.

Port Jefferson, February 28.—The Brooklyn Home for Blind, Crippled and Defective Children, at Port Jefferson, yesterday gave an entertainment in which the blind and crippled little inmates of the institution gave an exhibition of the truly remarkable results accomplished by their training at the institution.

The program included selections by the orchestra composed of the little inmates of the home, recitations, a dumb-bell drill by the younger boys of the institution, clad as sailors; a violin quartet with piano accompaniment by little blind children, and an address of welcome by Blind Tommy, who memorized overnight the speech written for him. The second part included the feature, called "The Days of Long Ago," in which youngsters of the institution, from four to five years old, and dressed in colonial dress and powdered wigs, danced the minuet. The program ended with the singing of "The Star Spangled Banner."

Addresses were made at the entertainment by the Rev. Father Genders of Port Jefferson, the Rev. John B. Bridonneau, chaplain of the home, and Professor Richard E. Mayne, examiner of mental defectives for the City of New York and former professor of science of expression at St. John's College.

Among the visitors who attended the celebration were Commissioner of the Board of Parole Alexander McKinny, a director in the home; George F. Schiebler, also a director; Miss Elene Marsh and others.

The home is conducted by the Daughters of Wisdom, a Catholic order of Sisters brought to the Brooklyn diocese from France by Bishop McDonnell. The institution is the largest of its kind in the country. A significant feature of its work is that every one of its inmates who was permitted to take the regents' examinations at the Port Jefferson High School passed.

THE HUMMING-BIRD AND THE BUTTERFLY.

A humming-bird met a butterfly, and, being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me and called me a drolling dolt."

"Impossible!" exclaimed the humming-bird; "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other; "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."—The Lamp.

A clergyman, famous for his begging abilities, was once catechising a Sunday school. When comparing himself—the pastor of a church—to a shepherd, and his congregation to the sheep, he put the following question to the children: "What does the shepherd do for the sheep?" To the amusement of those present a small boy in the front row piped out: "Shears them!"

An English bishop in offering an orange to a little child, said to him: "Now, my little man, I shall give you this orange, if you tell me where God is." "My lord," answered the boy, who was the son of an English nobleman, "I'll give you two oranges if you tell me where He is not."

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from April 17th to April 26th:

For Extension and Maryknoll Bourses	$ 48 00
For Education of Priests in South and West	116 70
For Mexican Schools	16 23
For Literature Propaganda in Needy Places	137 46
For Home Mission Seminary	24 75

An itemized list of contributions follows:

$20.20—Manchester, N. H.
$19.25—New Orleans, La.
$14.00—McCoy, Colo.
$13.20—Lagrange, Ill.
$10.00—Floyd Knob, Ind.; Ester, Alaska; St. Louis, Mo.; Lackawanna, N. Y.; Portage, Pa.
$9.50—Iron Mountain, Mich.; Millboro, S. Dak.
$9.00—Johnstown, Pa.
$8.00—Marion, Ind.
$5.23—Houston, Texas.
$5.00—Dayton, O.; Maximo, O.; Birmingham, Ala.; Vidae, Cal.; Jacksonville, Fla.; New York; Carrolton, Mich.; Lewistown, Mont.; Laramie, Wyo.; Frankfort, S. Dak.; Langdon, N. Dak.; Hastings, Minn.; Greensburg, Ind.; Springwells, Mich.; Wildwood, N. J.
$4.50—Boise, Idaho.
$3.00—Desford, Manitoba, Can.; Syracuse, N. Y.; Ladd, Ill.; Glenwood, Ambler, Pa.; Columbia, S. C.
$2.50—Augusta, Ga.; Stewart, Nev.
$2.00—Philadelphia, Pa.; Hooperton, Ill.; St. Louis, Mo.; Hamilton, O.; Philadelphia, Pa.; Tulsa, Okla.; Aberdeen, S. Dak.; Hornell, N. Y.; Detroit, Mich.; Stephen Point, Wis.; Springfield, Mo.; Wason Flats, Mont.; Burlington, Wis.; Meadville, Pa.; New Orleans, La.; Fort Wayne, Ind.; Chicago, Ill.
$1.50—Trenton, N. J.; Wabasha, Minn.; Elko, Va.
$1.20—New Bedford, Mass.
$1.00—Genoa, O.; Lafayette, Ind.; Columbus, O.; Philadelphia, Pa.; Buffalo, N. Y.; Hinckley, Minn.; Punxsatawney, Pa.; Antelope, Tex.; Detroit, Mich.; Chester, Ill.; Avon, O.; Kavenna, Mich.; Marysville, Kan.; Cleveland, O.; Castile, N. Y.; Rochester, N. Y.; Minot, N. D.; Iola, Kan.; Winside, Neb.; Saginaw, Mich.; Hammastown, Pa.; Turtle Creek, Pa.; Buffalo, N. Y.; St. Louis, Mo.; Elmira, N. Y.; Grenville, S. D.; New York; Denver, Colo.; McKeesport, Pa.; Elkhart, Ind.; Columbia, Mo.; Buffalo, N. Y.; Beckemeyer, Ill.; Birmingham, Ala.; Funk, Neb.; Upper Sandusky, O.; Norfolk, Va.; Tipton, Ind.; Fort Wayne, Ind.
50c—Dixon, Ill.; Merna Neb.; Maricopa, Cal.; Brooklyn, N. Y.; Troy, N. Y.
25c—Buffalo, N. Y.
10c—Cincinnati, O.

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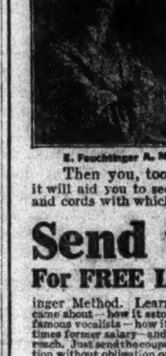
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(Continued from Page One)

are histories or biographies of Christ. But St. John's description of the children of God in his first chapter contains numerous expressions which imply the miraculous beginnings of our Lord's life, as for example in verses 13 and 14: the sons of God 'were born not of the will of the flesh nor of the will of man, but of God. And the Word was made flesh"—how he does not say, but the connection suggests "not of the will of the flesh, nor of the will of man, but of God.' That great scholar, Bishop Wescott, remarks here, 'the fact of the miraculous conception, though not stated, is necessarily implied by the evangelist. The coming of the Word into flesh is presented as a creative act.'

"Passing on to the Epistles, we find no explicit statement of the miraculous birth, but we do find it everywhere implied; everywhere consistent with the teaching of the apostles; while the contrary view, that Jesus was naturally born, is inconsistent and often contradictory to their teaching. Take in illustration St. Paul's well-known doctrine of the first and second Adam. He argues with much emphasis on the necessary inheritance of sin and death by all who are the natural descendants of the first Adam; but he draws a sharp contrast between him and Christ, 'The first man is of the earth, earthly; the second Man is the Lord, from Heaven.' He must indeed be born of a woman, and assume a truly human nature, but, 'it is equally essential that the active source of His earthly being be not a corrupt humanity, but the divine and creative principle.'

"The doctrine of the supernatural birth of Christ, then, is in complete harmony with the New Testament, as it is in harmony with the most ancient creeds, and with the mind of the Christian Church through the ages.

"The Virgin birth is part of the sacred deposit of the faith entrusted to her care. Nor is it an unimportant part. It goes to the very heart of the revelation of the Gospel Instead of being an unimportant detail, it is of the very essence of the Incarnation. Upon it depends the tremendous question whether we have in Jesus Christ a Divine Savior, the Eternal Son of God, the Word made Flesh, Emmanuel, God with us, or merely a man, who, however beautiful His character, or wonderful His teaching, is not, after all, the Son of God and the Savior of the world.

"For is it not plain that if Jesus had been the Son of Joseph, He must have been partaker of the frail and sinful nature of which all the sons of Adam are partakers?

"But only a sinless Christ could have become the Redeemer of the world. If He was not holy, harmless, separate from sinners, He could not have become the Lamb of God, the spotless victim—who shall take away the sin of the world.

"Christianity proclaims the Incarnation, as its primary and fundamental doctrine. It declares that Jesus Christ was the eternal Son of God, so that in Him dwelt 'all the fulness of the God-head bodily.' It teaches that Christ came down from heaven, and was made man, combining in His Person both the human and the Divine natures, exercising the power and the prerogatives of Deity.

"Is that mysterious and amazing fact any easier of belief than the Virgin-birth? Is the miracle in the one case less stupendous than in the other? If not,—and of this there can be no question—then how have we made faith easier by abandoning belief in the Virgin-birth?

"I find it easier to believe that Jesus is "the perfect One" when I am told that He was not born as other men are, but His birth was supernatural—that though through His mother, the Blessed Virgin Mary, He was truly linked with the human race, yet He escaped the taint of sinful heredity because His human nature came into being by the direct and miraculous agency of the Holy Ghost. The same conclusion follows when we consider His Divinity. If I am asked to believe that the Nazarene carpenter was God incarnate, I find it easier to believe this amazing mystery when I read the story of the Annunciation, and see how marvelously He was born, than if it were represented to me that He was the son of Joseph. The uniqueness of His birth suits well with the uniqueness of His person. His life was, in important respects, apart and different from any other human life. His death was distinctively different from the death of any other man. It is not strange then that His birth should also have been marked by a fundamental difference from the birth of the rest of the race.

"In a word, if this Man Jesus of Nazareth is so far above all other men, in character and in power and in wisdom, that He cannot be classified with men, if in spite of the wondrous perfection of His humanity, we are yet constrained to recognize that He is more than man;—if under the garment of His human nature, we see flashing out the insignia— the evident tokens of Deity, then it does not surprise us to learn that His birth was not like the birth of other men—that it was supernatural.

"Surely it was in the highest sense fitting, and in that sense natural that when 'the Lord from Heaven,' as St. Paul calls Him, was to enter our world in the form of a man, He should not be born as other men are. The story of the Annunciation as the Church has been telling it to her children for nineteen centuries, so far from being incredible, so far from being a barrier in the way of faith in Christ, is seen to be in harmony with the nature of His person and the character of His work.

"We say boldly and with emphasis it is easier to believe such a birth for the Christ who was God incarnate than to believe that He was the son of Joseph. And so long as the Church holds fast the perfect sinlessness of Jesus, and His true Divinity, she must needs hold fast the Creed of all the Christian ages and say with joyful assurance, 'I believe in Jesus Christ His only Son and Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.'

"There is a difficulty that perplexes many minds, especially of men addicted to scientific studies, which, I would like, if possible, to remove.

"Such men are deeply impressed with the uniformity of nature. They say the fact which they are asked to believe is contrary to experience: it stands in irreconcilable conflict with the uniform experience of all the ages of man's existence on earth. 'How then can we believe it without treason to nature—without disloyalty to the truth of God revealed in the study of natural phenomena?'

"We answer there is a fallacy in that argument, plausible as it is. We do not ask men to abandon their belief in the uniformity of nature. We do not ask them to believe something contrary to experience in propounding the doctrine of the Virgin-birth.

"Let it be remembered that we have no experience in all the range of scientific knowledge which can serve as a criterion by which to judge this marvelous fact which the Annunciation brings before our minds. This phenomenon stands entirely by itself. The conditions are absolutely unique. The environment is absolutely unique There is no other example we can compare with it. It is a category by itself. Science has a boundless range of experience regarding the birth of merely human man: It has absolutely no experience in regard to the birth of a Divine Man. Therefore it is not scientifically true to say that the virgin-birth of Christ, the Son of God, is contrary to experience—that it violates the uniformity of nature. Here let me borrow an illustration:

"It used to be an axiom that all metals are heavy 'and a man who should report that he had seen a metal floating in water might be regarded as asserting what was contrary to experience; but if he explained that his assertion did not refer to any of the known metals, but to one unlike them in character and properties, his announcement, though surprising, ceased to have any opposing experience to encounter.'

"Even so we affirm the man Christ Jesus, Son of Man and Son of God, is so differentiated from other men that we cannot apply to Him the conclusion which science has established from the study of the physical and mental qualities and properties and phenomena of other men. Of such a unique personality as His, experience has nothing to say. He himself presents in His own person and history all the available experience of such a personality. And the only source of information regarding His experience is the gospel record, which tells the story of His unparalleled birth.

HEEDLESS PARENTS.

(From the Philadelphia Ledger.)

"Why have so many parents in these days practically abdicated their authority over their children? Again and again painful illustrations of the fact come to the public eye. Thus in a New Jersey town five little chaps, none over twelve years old, were brought before the court for larceny on a scale worthy of old offenders. The judge frankly confessed that he could not imagine what their home life was like, and he 'spared no words' in his criticism of their parents, who were present. It ought not to be too much to hope that they learned a salutary lesson. But a perfectly amazing lack of interest in what the children are doing is to be found in many a home described as good. Fathers and mothers alike assume that their sole duty is to feed and clothe their offspring, send them to school, and perhaps to church for the moral instruction they get nowhere else. Who their playmates are, where they spend their hours of leisure—such important things as these are ignored. Is it any wonder that more and more American children are growing up without manners, without morals, running into mischief if not into crime, and losing the graces if not the virtues of what should be the age of innocence?

"A Philadelphia school principal points out how home example may be as injurious as lack of home restraint. 'It is a pathetic sight,' she says, 'to see little girls who ought to be in short sensible dresses coming to school looking like miniatures of their elders, with painted cheeks, frizzled hair, and dressed in gaudy and flimsy clothing.' It is indeed, but what can the teacher say if the excuse is that 'mother does it'? If mother would only remember how imitative children are, and not indulge too freely her own propensity for loudness, or at least instruct her young daughters that they are not yet grown-ups!' Yet this is the last thing she thinks of doing. How can children under such influence or lack of influence, at home be expected to be simple, unaffected and unspoiled away from home? There is a very serious need of an increased recognition by parents of all their responsibilities to the plastic souls they bring into the world."

DER WELTKRIEG.

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Die Erde ist ein Leichenfeld
Mit modernden Gebeinen;
Und mitten unter Toten stehn
Die Lebenden und weinen.

2. Teil.
Doch hoeher schaut des Christen Blick
Doch weiter reicht sein Hoffen.
Noch mitten hier im Jammertal
Sieht er den Himmel offen.
—Rev. K. Ostenkoetter.

Sam. W. Lancaster (in "Pittsburgh Christian Advocate.)

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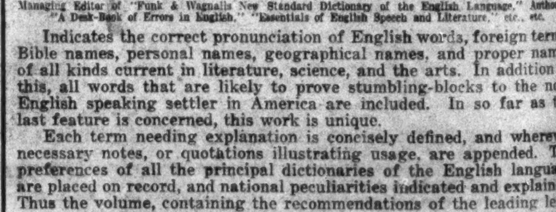
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A Romance of Spain's Great Day

Written for O. S. V. by Mary Brabson Littleton, Chattanooga, Tenn.

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(Continued)

CHAPTER IX.

Ysabel had been in the convent about a week when she came unexpectedly upon Filomena sitting upon the ground knitting.

"Filomena," she exclaimed, tears of affection filling her eyes, "how came you here?"

"I came in through the door."

"What brought you here?"

"My two feet."

"Why did you come?"

"The Portress let me in."

"What are you doing here?"

"Al fiado, and I am meditating."

"What is your subject, Filomena? I have been given for the whole week the angels."

"Indeed, I don't know what I am meditating on, what with this one full meal a day and that dried fish seasoned with itself, I'm that confused with the rapacity of my appetite that I can do nothing but wrestle with the monster. Faith, I'm as hungry as famine itself. **The Mistress of postulants, seeing my trouble, brought me a book bound in sheepskin. I think she said it was to be cleaned. 'Take it away,' says I, 'or I'll chew up the cover.'** Then she gave me a subject, but I didn't like it; in fact, it was one of them meditations that leads to heresy."

Ysabel expressed surprise.

"You see, mistress, it was this way: She told me to meditate on the wickedness of Esau in selling his birthright for a mess of pottage. I never could get beyond that mess of pottage. I wondered and wondered whether it was a sort of mush, or chopped up lamb boiled with green peas, or a kid savory with herbs, or whether it was a nice piece of calf roasted before a fire and dripping with its own delicious gravy. The more I thought of that mess of pottage, the more I felt sorry for Esau, knowing what it is myself to be hungry. I'll soon be for believing, says I to myself, that he was justified in selling that birthright for something to keep soul and body together. If I keep on at this rate I'll think Jacob was the mean selfish brute, so I dropped the subject, and amused myself with thinking what a hot place the devil has prepared for people who feast sumptuously every day."

"I am afraid, Filomena, that you will have to return to Valdeflores. You do not seem to me, to be making progress in the direction of a vocation."

"Dale, I am a good lay sister. Why, yesterday while the sisters went to the chapel, they told me to look after the clothes they were rubbing on for an hour or so without doing any good. I turned in and when they came to try again, I had all the clothes washed as white as snow, hanging on lines and me sitting down comfortably knitting. The same way with the house. Every one here, you know, has to do her share, the duchess sister, Juana of the Cross, was cleaning her poor little room, taking forever and a day to do it, when the clapper clapped for the novices to go to instructions. I takes it upon myself to finish the job and then seeing as how I had time of my own, it being recreation; I sets in and cleans the whole house. I am a lay sister, I am."

"Mother Teresa has swept away all distinctions of rank here. We are all one loving family," said Ysabel.

"You speak truly, Lady Ysabel, of the angels; there are no lay sisters here. I'll lay me down at night to snatch a few hours of sleep, and try and forget the appetite that seems to be consuming me, eating me up, as it were; when I've been asleep about five minutes here comes a little novice with a wooden clapper, that claps me up to go to the chapel and thank the Lord for what we haven't got. Oh, oh, you are right; there are no lay sisters here, but as the proverb says, 'He that snorteth in the summer is a son of confusion.'"

"I find the beds a little hard," said Ysabel, "but I will soon become accustomed to them. The straw is always sweet and clean."

"That straw in them matresses is mighty fine; I chewed mine up, and I am just as comfortable sleeping, or to be more truthful, just as comfortable being waked up from sleep on the boards as I was on them mattresses. It's my opinion that this convent is funished with nothing but hope for the future."

"But, Filomena, you surely did not eat straw?"

"Faith and I did; when you are as flat as a flounder and empty as a windbag with the wind let out, straw is mighty fine chewing just to get used to by degrees to doing without food altogether. I've known cattle to exist all winter on nothing but straw and lord your ladyship, I mean Lady Ysabel of the Angels, what are we anyway but poor miserable creatures? I wonder that the Lord doesn't get tired of our whimsies and turn us all out to graze, like the jack-asses of the forest."

"At least, Filomena, fasting has replenished you with humility," said Ysabel, a little wearily.

"That meditation on them angels that you have, mistress, must be mighty nice. I like angels—they are so polite."

"The meditation on the angels is beautiful; I can understand how it was that Lucifer and his followers became enamored of their own transcendant loveliness and fell into the bottomless abyss of pride. You see, Filomena, God is all things: a poet musician, mechanic, scientist, statesman, father, mother, friend and lover. When the angels were created, He was in a poet's mood; they were his thoughts, music incarnating. In the infinite varieties of beauty, they saw themselves in the mirror of God's love for them, and they appeared to themselves so wholly divine that they said in their hearts with Lucifer, 'I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit in the mountain of the covenant; I will ascend above the height of the clouds; I will be like the Most High.' If I remained here always I think I should come to distinguish the various choirs by their most refined and subtle individualities; the cherubim who know most, the Seraphim who love most, **but of all the angels, I like best Michael, the warrior Archangel. It is easy to picture his shining armor, his eyes stern yet gentle,** his flowing hair, his voice of command, his impetuous courage, his tenderness."

"Faith, and if I were meditating on the angels, which I'm not, being nothing but a candidate, I'd be honest and say I was thinking about a knight of chivalry rather than the high Archangel; Don Ferdinand de Soto is mighty like that same Michael you find it is so easy to meditate about."

Ysabel stood perfectly still and blushed deeply. "Thank you, Filomena, for calling my attention to this temptation. I will tell the Mistress of Novices of my danger and ask her to increase my penance."

Sister Jauna of the Cross (the duchess of Mendoza) passing through the grounds stopped to speak to Filomena: "Well, since you would not be satisfied unless your vocation was tried, how are you getting on?"

"Without trouble one eats no honey," said Filomena.

"Do you find it difficult to keep the silence?"

"No, your charity, since there is no one to talk to I can keep silence without any trouble."

"Our plates are not solid silver and our goblets not the purest gold," said Sister Jauna, playfully, a smile like moonlight on a clear deep lake playing over her face.

"I find no fault with the dishes; they are plenty good for the poor little fish and bread that goes into them. I'm that sorry for the fish around here that I could cry my eyes out when I think of them. And the chickens and ducks and pigs getting that stuck up with the pride of life that I wonder the peasants about here can put up with their arrogance. Asking your permission, your charity, I want to speak with you on a matter of importance."

"Speak out, Filomena."

"Has your charity marked how pale my mistress is, like a waning moon in a wintry sky?"

"That paleness is natural, Filomena; her physical being, in adjusting itself to a spiritual environment must suffer some discomfort; what the body loses of grossness, the spirit gains in vigor and liberty. Your mistress is a noble nature; I am about persuaded that she has a vocation to be a Carmelite."

"Oh, your charity, the paleness of my mistress is not like the paleness of the other nuns. Theirs is like a porcelain vase, through which shines a rosy, glowing living light; her's is the paleness of the flower, nipped by the frost, which will hang its head and die when the sun comes out. Ye are holy women, and ye have been kind to me, but ye cannot improve on the works of the Almighty. My lady is a rose of summer, blown by the winds **of adversity into a garden of Easter Lilies."**

Sister Jauna spoke kindly: "There are many vcoations, Filomena; a vocation lived well in the world is better than a forced calling badly lived in the convent. Did you ever hear in the Gospel read at Mass, that when Jesus went up into the mountain, He separated Himself from the multitude and took with Him whom He would? We are here by invitation. If you will tell me, Filomena, why you left the abundant kitchens of Valdeflores to come here I will tell you what suits you better than being a Carmelite?"

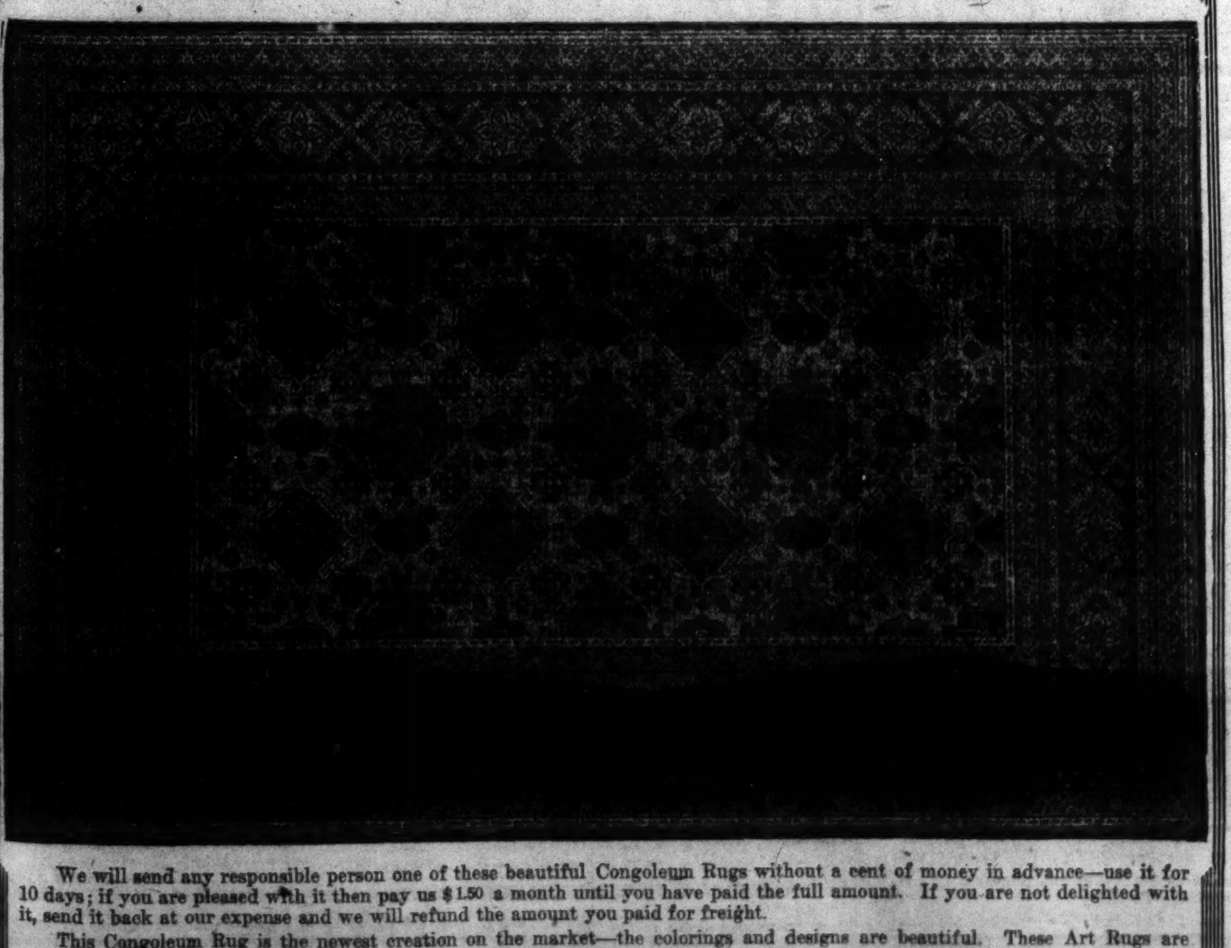
(To be continued)

Mary having always lived wholly detached from earthly things and united with God, death, which united her more closely to Him, was extremely sweet and agreeable to her.—St. Alphonsus.

Mary having co-operated in our redemption with so much glory of God and so much love for us, Our Lord ordained that no one shall obtain salvation except through her intercession.—St. Alphonsus.

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Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Why are Stations hung on the left side of some churches and on the right side of others?

There is no special regulation on this matter, though the Sacred Congregation of Indulgences declared in 1833, that it is more appropriate to begin the erection of the Stations on the Gospel side of the church. The interior arrangement of some churches makes it preferable to start the Stations on the Epistle side.

*The Independent of March 26, 1917, makes a statement on Mexican conditions, in part, as follows: "It is a tyranny evoked by tyranny; the Roman Catholic Church has had supreme control over the people of Mexico for four hundred years and cannot escape responsibility for their ignorance, superstition and poverty." **I do not believe this to be correct, but I am not sufficiently informed to answer it. Will you kindly answer it through your question and answer columns?***

It is surprising, with the present access to the truth about conditions in Mexico and the causes which have led thereto, that editors of important papers and magazines still lay blame at the Church's door. Any encyclopedia will tell of the "Reform Laws" enacted during the administration of Juarez, and which have been in force for sixty years.

The laws practically eliminated the Church from the life of the nation as far as external works are concerned. The Church has had no real liberty since then; she has not been permitted to engage herself in education except through private boarding-schools, which, as it goes without saying, could not be patronized by the peons. The religious were not allowed to appear on the streets in their customary garb; the clergy were not permitted to wear anything indicative of their rank; only civil marriages were recognized. During all this time, the conduct of Church services was merely tolerated. Despite this, ninety per cent of the people of Mexico clung to the Church, and all the good that is in them is due to this Church. The persecutors of the Church are, as they then were, of the same stamp as the persecutors of the Church in several countries of Europe; that is, they are professed infidels, and even atheists. They would not be less tolerant of any other religion which exacted honesty, justice, purity of life, etc. The charges which they bring against the Church are only to deceive the people of this country, who are, in sympathy at least, Christian. In order to cover up their own multitude of sins, they throw the blame for their persecution on the Church, whose property they covet, and have now practically confiscated. Any one truly conversant with conditions in Mexico **at present, will readily admit that the bandits and their sympathizers constitute less than one per cent of the population. The Mexican** people are so impoverished and destitute at present that they would reconcile themselves to almost any condition, in which they could have food and work, and peace. They are without arms, and are kept in constant terror by the soldiery of one or other of the bandit leaders. That they loved their clergy is evident from the big ransom money which they have paid a number of times in order to liberate them when under arrest. Today they ardently crave for the return of the clergy, but they have neither the strength nor the money to back their demands.

We have often referred to the complexion of the Mexican population as an extenuating excuse for their backwardness. From the persistence with which the illiteracy charge is made, it would seem that the general impression is that the Mexicans are whites, the same as the inhabitants of the U. S. On the contrary, more than three-fourths of them are either Indian, like our own Aborigenes were, or they are half-breeds. Compare the civilization of the Mexicans with our own Indians, and surprise will not be that the former are backward, but that they are so far advanced.

Is the Pope infallible?

Yes. "The Roman Pontiff, when he speaks *ex cathedra*, that is, when he, in the exercise of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, by the Divine assistance promised him in St. Peter, possesses that infallibility with which the Divine Redeemer willed His Church to be endowed in the definition of a doctrine regarding faith and morals." (Vatican Council).

We have repeatedly shown that those who see no reason for "infallible authority" in the Church, invariably fail to comprehend what infallibility, as applied to the Pope, really means.

Why was Pope Honorius condemned by the Church Councils and Popes up to the time of Leo XIII, and then, "silence"?

One council condemned the remissness of the Pope in not proceeding more severely against heresy, but this failure on the part of the Supreme Pontiff constituted no heresy in himself, nor is it an argument against infallibility which is limited to actual definitions promulgated for the whole Church. There has been no change of attitude of the Church or of Catholic historians in this case since the time of Pope Leo XIII. It is worthy of note that this great Pontiff threw open the Vatican archives to all sincere students of history, Catholic or not, so that, rather than "silence," there might be the freest access to hitherto unpublished documents.

Who is the Pope of the Church in Paradise? Is Paradise the same as Hell?

Paradise is Heaven, and we may safely believe that nearly all of the Popes are now with St. Peter, the first Pope. But it is possible for even a Pope to be damned. Infallibility does not mean impeccability, as some Protestant writers seem to suppose. We do not understand the first question. Does it refer to the three Popes whom Dante, the poet, places in his *Inferno?* The Church on earth needs a head on earth; if Christ were still visibly on earth it would need no representative of Christ. In Heaven, where Christ reigns in glory, there is no need of a human representative.

Why are priests permitted to marry in the Greek Uniat Church when they are subject to the Pope?

Celibacy is an ecclesiastical (Church) law, and the Church **may make exceptions in her own laws for sufficient reasons. The Church is very patient of national customs and character** when they are not opposed to true doctrine or sinful. Celibacy is not a matter of dogma, but of Church discipline, which may differ in different parts of the world.

When did the clergy cease to marry?

Following the example of the Apostles, the priesthood observed almost universally the custom of celibacy for the first three hundred years. The Eastern Church then permitted married men to enter the priesthood (not priests to enter marriage), while in the West, celibacy became the law.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

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Foreign Countries, $1.00 the year
For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, MAY 13, 1917.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing, which we likewise extend to all who write for and read his paper."

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1913.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

PRESERVE THIS ISSUE.

No editorial profession of loyalty would add anything to the strong utterances and pleas of the Catholic episcopate. Suffice it to say that patriotism flows from Catholic teaching and practice, as does effect from its cause. In times of peace the Catholic Church is our country's truest friend, the most effective agency of her unity, the greatest promoter of harmony. This is why the forces of disorder—the anarchistic, the Socialistic, the infidel—band together to check her influence, to malign and misrepresent her, to incite the prejudiced to oppose her by charging her with the very faults of which they are guilty. Are the anti-Catholic sheets encouraging a patriotism of deeds? Are the anti-Catholic organizations offering themselves as a body, or as subordinate courts, for the defense of the flag? It is as we had always predicted; organizing under patriotic names during times of peace, they keep the gaze of the general public off their un-American designs; and at the outbreak of war, they are as silent as if they never existed. It will surprise most of our readers that one-third of the whole regular army is Catholic, and nearly forty per cent of the navy; that Admiral Benson, who will have charge of our own sea forces, is a Catholic.

We would suggest that our Catholic readers retain this and the next issue of OUR SUNDAY VISITOR as historical documents, which will be the best answer to the charge of Catholic disloyalty which so frequently pops up.

—o—

WE WANT OURS TO REMAIN A ONE-CENT PAPER—TELL US HOW.

Many most extraordinary conditions have arisen during the past two years which have made it difficult to retain OUR SUNDAY VISITOR as a "penny paper"; not the least of these was, until six weeks ago, the excessive increase in the cost of paper itself, wrapping material, inks, etc. To meet part of this we were compelled the first of this year to add a few cents to the cost of bundle orders.

Now we are confronted with a new situation of greater magnitude, which worries us considerably. By one stroke of the pen a bill to raise the postage rates from one cent to three cents per pound, or to establish a step-rate charge, similar to that governing "Parcel Post", it seems, will be enforced. We have already been paying more than $13,000.00 for postage each year, and this extra tax will more than triple it. The editor has taken counsel with different interested parties, and the only advice he can get is to meet the war-time inevitable by increasing the charge both for single subscriptions and for bundle orders, in the same proportion.

This would seem the natural thing to do, and a thing almost every other editor would do; in fact, most monthly Catholic magazines, which send out twelve as against our fifty-two numbers, have increased their subscription price from $1.00 to $2.00. But OUR SUNDAY VISITOR has prided itself so long in being the only **penny** religious weekly, that it can hardly force itself even now to get away from its solitary position.

If we could induce our priest-patrons to ask their people to give a nickel instead of a penny for the paper for a few Sundays, and send us whatever they collect over and above the cost of paper to themselves, we could keep our subscription price where it is. Only a few days ago we received from an Illinois priest a letter, in which he writes: "In the future, I am going to send you whatever is collected for the paper, and even urge the people from time to time to contribute more than a penny—this to assist OUR SUNDAY VISITOR in its many good works."

The dailies, nearly everywhere, have increased their subscription price even though the same are not delivered by mail; this solely on account of the advance in the cost of paper. Even now the dailies and papers of limited circulation will not suffer much by the new rates. A paper which sends out not pounds, but thirteen tons, of mail each week, and is compelled to pay an extra cost of $40 per ton, must needs feel it immensely. We would be pleased to hear from our readers concerning this new situation, and hope to reach an adjustment which will permit us to continue to publish a "penny paper."

—o—

Only two weeks ago we read this item in a cablegram to the Catholic press: "The 'Acta Apostolicae Sedis' publishes a letter addressed by the Holy Father to Father Noll, of Huntington, Indiana, commending the work of the Catholic journal, the 'Sunday Visitor', in expounding Catholic teaching, binding Catholics together, and winning over non-Catholics."

The Pope's letter referred to has not yet reached the editor, and the announcement that it has been sent was a great surprise to him. The late Pope Pius wrote the editor a very encouraging autograph letter, and sent his blessing not only to the paper, but to every reader thereof.

There are thousands of Catholics who would rather have almost anything else to happen than to see the influence of OUR SUNDAY VISITOR lost, and we feel sure that they will solve the "modus vivendi" for us.

There is one other way in which those who order OUR SUNDAY VISITOR in **bundles** could help us out, and that is **by paying bills promptly**, or even by sending in a remittance in advance. We must pay our postage in advance, and it alone will amount to $125.00 each working day in case the proposed increase in second-class mail rates be made.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

GOD'S POEM.

There are poems for the learned alone, and there are poems the humblest can understand. But there is one poem which God Himself has written for all mankind. It is in no man's language, yet may be read by men of every tongue and nation.

There are poems to be seen and forgotten; there are poems to be frequently studied and pondered; there are poems to be learned by heart and forever remembered. So the schoolmen tell us. But this is to be copied out into the very book of our life.

It is a song without words from the Heart of God. It is the minstrelsy of the Most High. It is the joy of the Blessed Trinity. *It is Mary, the Mother of God!*

What can equal in beauty that Poem of God? It is sweetness on the lips; it is brightness to the eye; it is music in the ear; it is rapture for the heart; it is a delight unspeakable that fills our soul. "There is one most high Creator Almighty," says the Sacred Scripture. "He created her in the Holy Ghost, and saw her, and numbered her, and measured her." So was that poem written. And He "hath given her to them that love him."

The Church does not hesitate to apply to Mary the words spoken of Wisdom. She is not Divine Wisdom, but its purely human reflection, so that the eyes that are dazzled with the excess of splendor can turn to behold its radiance made mild and tender in her. This, too, is the work of God, the poetry of the Almighty.

Was ever poesy like to her in beauty? "I was exalted like a cedar in Libanus, and as a cypress tree on Mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho."

Was ever poesy like to her in sweetness? "Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb."

Was ever poesy like to her in power? "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" Is she not the Power of David, "built with bulwarks: a thousand bucklers hang upon it, all the armor of valiant men," whether we take our refuge?

Is she not, in fine, the grandeur of womankind and the glory of our race? "Thou art the glory of Jerusalem, thou are the joy of Jerusalem, thou art the honor of our people." In her we find in its fullest splendor the reflection of Christ Himself, "the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness."

Readers Speak to Readers

Tampa, Fla., March 11, 1917.

Our Sunday Visitor:

I get the Visitor regularly at the church, but there are not always enough copies to go around, and when I am too late to get mine I feel keenly disappointed, as though I had missed the visit of a dear friend.

The Visitor is doing a good and much-needed work in correcting the errors of misinformed Protestants. I myself was once bitterly opposed to Catholicism, which I regarded as a corrupt monster, and I set out to investigate it on my own account, expecting to find proof of the dreadful things about which I had read and heard. On the contrary, however, a brief acquaintance with Catholicism left me dumbfounded at the colossal ignorance of most Protestants regarding its teachings and practice. While there are some points of doctrine with which I cannot agree, I find in the Catholic Church a help and inspiration which somehow I have failed to find in any of the great Protestant denominations.

Every home into which the Menace comes ought to receive the Visitor also, that the members may compare the dignified appeals of the latter with the delirious ravings of the former.

With best wishes I am,

Yours truly,

MARIE SNOW.

Cincinnati, O., Sept. 25, 1916.

Dear Father Noll:

I am a man approaching my sixty-second year. I was born of Protestant-Episcopal parents, and up to my sixteenth year attended Sunday School and church. I afterwards gradually drifted away from church and neglected all religious duties. Since that time, over forty-five years, I have not entered a church, except to attend funeral services or a wedding ceremony. Nevertheless, I must say that I tried to live an honorable and upright life and to observe the golden rule.

But during all this time I gave no thought to religion and the life to come.

I am a sufferer from pulmonary tubercolosis, gastritis and chronic nepthritis. I am all alone in the world, not having a living known relative. On last January I applied for admission to St. Francis' Hospital. I was admitted by the good Sisters and was treated the same as the rest, who nearly all were members of the Catholic Church.

But I gradually saw the light. I got to see a copy of your most worthy paper and read the same through. I afterwards read it every week. I finally approached Father Killian, when he made his rounds, (always with words of good cheer), and stated that I would like to receive instructions, preparatory to joining the Church, and I will add, without any solicitation on his part. I went through about six weeks of instruction, and in the meantime read "The Faith of Our Fathers," and other good books, word for word. I at last was ready, about a month ago, to go to confession, was baptized and received Holy Communion. I am now a regular attendant at Mass, and aim to observe the rules laid down, that the faithful should follow. In conclusion, I will state that I am fully convinced that through being received into St. Francis' Hospital and reading Our Sunday Visitor, that I have found myself, and that my soul has been saved. I hope that your most worthy paper will fall into other hands, where it will do as much good as in my case.

Sincerely yours,

JOHN W. FISHER.

AN EXAMPLE OF BENEFIT OF STRAY READING.

——, Wash., March 30, 1917.

Reverend Sir:

A copy of Our Sunday Visitor of the 18th of March was loaned to me by a friend and in it, among other excellent things, I read the editorial, "Are You Still in the Danger Zone?" Personally, I must answer the question with a positive YES.

I have a request to make to you, but first, in order that you may know who and what I am so that you will understand and the reason of my request, I beg permission to make a brief statement.

I am not a Catholic born, was not raised in any denomination, though I attended Protestant Sunday schools in various localities in which I lived. At about fourteen years of age my people embraced the Catholic faith and I was baptized and confirmed in that faith. About three years thereafter I left home and have been away practically ever since. It seemed that thereafter it was just a gradual process of getting away from the Church. While I renewed my good standing in the Church at various times, it was never permanent. I was married to a Catholic girl, and we have a three-year-old child who has been baptized.

At the present time I am outside the Church, but I confess that I am decidedly dissatisfied with the attitude in which I find myself toward religion. I realize that there is logic and truth in your statement that "The Church of Christ, against which all the powers of hell cannot prevail, is at your service now and always." But clear as the way is, I cannot follow it until I understand certain things about myself and have sufficient answer made to some questions.

My request is this: Will you give personal attention to a letter or two from me and answer them to the best of your ability, taking a real interest in the questions as they affect me personally? Or if your time is so filled that you cannot spare the time, will you place the matter in the hands of some equally capable priest in the Church who has time to spare?

I assure you that the time and effort will not be wasted, but that a great and good work may be accomplished. I might add that in recent years my father and his entire family have given up the Church and, strange as it may seem for one in my position, I have a great desire and hope that they may eventually be back in the Church.

It is the prayer of a sinner, who is far from God that the aid which I require may be given.

Respectfully yours,

— — —

St. Louis, Mo., April 19, 1917.

Rev. J. F. Noll,
Our Sunday Visitor,
Huntington, Indiana.

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Yours sincerely,

(Miss) M. LOUISE GARESCHE.
Representative for America

Mary being destined to negotiate peace between God and man, it was not proper that she should be an accomplice in the disobedience of Adam. —St. Alphonsus.

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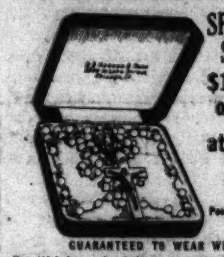
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